# Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, FEBRUARY 20, 1830. NO. 8.


## ORIGINAL COMMUNICATION.

[For the Christian Register.]

### REFLECTIONS ON THE CONFESSION OF MR. DAVID BRAINERD.

Mr. Brainerd's conversion was of earlier date than a revival of religion in Yale College while he was a member. 'He had,' says his biographer, 'enjoyed but little advantage for the study of divinity, and still less for observing the circumstances and events of such an extraordinary state of things. In these disadvantageous circumstances, Brainerd had the unhappiness to have a tincture of that intemperate, indiscreet zeal, which was at this time too prevalent.' 'During the awakening at the college, there were several religious students who associated together—Brainerd was one of this company. And it once happened that he and two or three more of these intimate friends were in the hall together, after Mr. Whittlesey, one of the tutors, had engaged in prayer,—one of Mr. Brainerd's friends asked him what he thought of Mr. Whittlesey. He made answer—*He has no more grace than this chair.*'

This remark was overheard and reported to the rector. Brainerd was called to account and required to make a public confession. But as the offence was private, he deemed the requisition unreasonable and declined a compliance. This, in connexion with one or two other indiscretions, occasioned his expulsion from the college. He however engaged in the study of divinity, and was approbated for the ministry. His expulsion was in the winter of 1742. Sept. 1743, at the time of the commencement, with the advice of some Christian friends, he presented to the governors of the college a written confession. The following is what he wrote relating to his reproach against Mr. Whittlesey.

'Whereas I have said, before several persons, concerning Mr. Whittelsey, one of the tutors of Yale College, that I did not believe he had any more grace than the chair I then leaned upon; I humbly confess that herein I have sinned against God, and acted contrary to the rules of his word, and have injured Mr. Whittelsey. I had no right to make thus free with his character; and had no just reason to say as I did concerning him. My fault herein was the more aggravated, in that I said this concerning one who was so much my superior, and one whom I was obliged to treat with special respect and honor, by reason of the relation I stood in to him in the college. Such a manner of behavior, I confess did not become a Christian. It was taking too much upon me, and did not savor of that humble respect which I ought to have expressed towards Mr. Whittlesey. I have long since been convinced of the falseness of those apprehensions by which I then justified such a conduct. I have often reflected on this act with grief, I hope on account of the sin of it; and am willing to lie low, and be abased before God and man for it. I humbly ask the forgiveness of the governors of the college, and of the whole society; but of Mr. Whittlesey in particular.—And whether the governors of the college shall ever see cause to remove the academical censure, I lie under, or no, or to admit me to the privileges I desire; yet I am willing to appear, if they think fit, openly to own, and to humble myself for those things I have herein confessed.'

It appears that Mr. Brainerd had before this made a similar confession in private. The biographer informs us that Mr. Brainerd's confession was so far satisfactory to the governors of the college that they seemed willing to restore him to the college; but they were not willing to confer a degree unless he should return to college for twelve months. This he could not do without disappointing the men who wished to employ him as a missionary to the Indians.

The facts which have been exhibited from the 'Memoirs' of Mr. Brainerd—a man renowned for his piety and his labors among the Indians, are of an admonitory character; and may be useful, not only to persons young in religion, but to Christians of every age.

Mr. Brainerd was neither the first nor the last person who had such a 'tincture of indiscreet zeal' as led him to reproach a brother as graceless, without any 'just reason to say as he did concerning him.' But so humble a confession for such an offence, as that exhibited by Mr. B. has probably been of much more rare occurrence than the offence itself. In times of unusual religious excitement, and especially when this is associated with party spirit, censorious judging has been by far too common, and too frequently deemed laudable. If I have not misapprehended the meaning of language which I have read in newspapers, and even in sermons, I have too often seen a whole denomination of Christians reproached as destitute of piety, and unworthy of the Christian name, without any reserve or discrimination. Now to what are we to impute such rash and presumptuous conduct? Is it possible to account for it more charitably than to impute it to an 'intemperate, indiscreet zeal?' And is it not often the fruit of that party spirit which is in its nature the opposite to Christian love? Errors of opinion which justify such a manner of reproaching, are in my opinion of the most dangerous and mischievous character—dangerous to the person who indulges them, and mischievous in respect to society.

To cast such a reproach on one individual minister by name, who is in good standing in his denomination, and esteemed pious by those who have the best opportunity to know him; would doubtless be generally esteemed an outrage by impartial men of every sect. But when a whole denomination, of Christians are reproached as the enemies of Christ, it seems at this day to be regarded, as what is to be expected from party spirit. But how small was the offence which occasioned in Mr. Brainerd so deep regret, compared with some of the wholesale slanders of the present day!

It has often been remarked what horror is generally excited by one atrocious murder, compared with what is felt when thousands are slaughtered in one murderous conflict. Something similar to this seems to be true of the slander of an individual, compared with the slander of a whole denomination—as though the crime of calumny was less when the injury falls on thousands than when it falls only on one.

But what crime can be more repugnant to the spirit of Christianity, or more injurious to society than such reviling? I know not of any. Laudable efforts are made at this day to check the progress of intemperance in drinking; but this vice, bad as it is, is not more opposed to the precepts of Christianity than the vice of defamation, nor does it cause so much hatred and contention in the world. Is there not then as much need of a society for the suppression of reviling, as for the suppression of the other species of intemperance?

I have lived long enough in the world to witness and experience much of the evil effects of reviling on the minds of men in the different stages of human life; and to observe the pernicious consequences of expressing such an uncharitable opinion of a whole sect as Brainerd expressed of Mr. Whittelsey. Several denominations were represented to me in that unfavorable light when I was a child, and made injurious impressions on my mind, which it required many years to eradicate. Perhaps before I had ever seen a Papist or a Quaker, impressions were made on my mind respecting each of these denominations, which led me to doubt whether there could be a good Papist or a good Quaker. As our ancestors were represented as having been driven from England by the persecuting spirit of the Episcopal clergy. I was led to entertain a very unfavorable opinion of Episcopalians generally. At the same period of time, an Arminian was thought to be a terrible creature, and without any scruple represented as a graceless, unconverted man.—Hearing such opinions often expressed, by persons whom I regarded as pious, and sometimes from the lips of ministers, they could not but make a deep and injurious impression on a young and thoughtful mind. Before these prejudices were removed, the Baptists began to propagate their peculiar opinions, and soon became the special objects of reproach. With many, scarcely any thing seemed too bad to say of Baptists. It is now but 40 years since I heard one of the most respectable clergymen in this state express a serious doubt whether any of the Baptists were good people. I was of a different opinion respecting them, and had personal acquaintance with a number of Baptists, whom I esteemed as pious persons. This I mentioned to my friend; and also named Dr. Stillman as one that I thought was generally regarded as a good man. My friend still hesitated, and could go no farther than to admit the *possibility* that there might be *some* good Baptists.

On becoming personally acquainted with members of the several sects who were so severely judged and reproached, I found occasion to change my opinions respecting them, and to lament that I had ever judged them so injuriously. I can now honestly say that there is no sect of Christians with which I have been acquainted that I regard as deserving indiscriminate censure; that I think there are very good men, and very bad men in each of the denominations in the land,—that there is less difference in a moral point of view between the denominations than the people of either generally imagine,—and that there is nothing in the peculiarities of either sect more inconsistent with the spirit of the gospel, than the vice which is too common in them all—speaking evil of one another.

When a man of one denomination suffers himself to censure the people of another sect indiscriminately, he must necessarily reproach multitudes of whom he knows nothing amiss. For it is a fact that people of the same denomination often widely differ from each other on various doctrinal points. It is so certainly with Trinitarians, and with Unitarians; and I presume it is so with most of the other sects. It is also true that people of the same denomination widely differ from each other in their moral characters—much more than any one denomination differs from another in this respect. If then it were ever so true that a man might be guiltless in saying of a Christian of another sect, with whom he has had much opportunity for personal acquaintance, that he has 'no more grace than a chair,' it would not follow that he might safely say this of thousands of persons of whose temper and life he has no personal knowledge. Any one, therefore, who indulges in such censures, has in my opinion, far greater reason to censure himself, than he possibly can have even to suspect all those on whom his reproaches are cast; and if he habitually cherishes and indulges this vice, I do not see on what ground he can view himself otherwise than as an habitual transgressor, and to a melancholy extent destitute of the spirit of the gospel.

Though I am conscious that I have on too many occasions been less exemplary in my feelings and remarks, than I ought to have been respecting persons of different denominations; I think I have not for thirty years allowed myself to judge unfavorably in regard to any persons' moral state and character on the ground of his dissenting from me in his theological opinions. Personal acquaintance had so often changed my views of men, against whom I had been prejudiced, by slander and incorrect statements, that I became fully convinced that to judge the hearts of men by what I deemed incorrect in their opinions, was not a province which the Head of the church had assigned to me. Nor do I think that my happiness has been at all diminished by adopting such ground. My conscience has not upbraided me with a neglect of duty in forbearing to judge of the moral state of my brethren by what I deemed their doctrinal errors. It certainly affords me no pleasure to believe a brother to be a wicked, graceless man; but believing the contrary affords pleasure. The same, I think, must be true of every benevolent mind. Those therefore who by the indulgence of self sufficiency and a censorious spirit, exclude from their charity whole sects of Christians, diminish the sources of their own happiness; and they may justly expect that the measure which they have meted to others will be measured to them again. This I think accords with our Savior's admonition—'Judge not, lest ye be judged.' Men who are addicted to censuring and reviling, are very commonly repaid in their own coin; yet when their own measure is returned to them, they call it *persecution*. Thus blind are men who suffer party spirit to have dominion over them.

REFLECTOR.

## RELIGIOUS MISCELLANY.

[The two following articles are from Coleridge's Friend, a highly esteemed and scarce work.]

### WHOSO HATH FOUND A VIRTUOUS WIFE HATH A GREATER TREASURE THAN COSTLY PEARLS.

Such a treasure had the celebrated Teacher RABBI MEIR found. He set during the whole of one Sabbath day in the public school, and instructed the people. During his absence from his house his two sons died, both of them of uncommon beauty and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening Rabbi Meir came home. Where are my two sons, he asked, that I may give them my blessing?—They are gone to school, was the answer. I repeatedly looked round the school, he replied, and I did not see them there. She reached to him a goblet, he praised the Lord at the going out of the Sabbath, drank and again asked: where are my Sons that they too may drink of the cup of blessing? They will not be far off, she said, and placed food before him that he might eat. He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him. Rabbi, with thy permission I would fain propose to thee one question. Ask it then my love! he replied: A few days ago, a person entrusted some jewels to my custody, and now he demands them again; should I give them back again? This is a question, said Rabbi Meir, which my wife should not have thought it necessary to ask. What, wouldst thou hesitate or be reluctant to restore to every one his own?—No, she replied; but yet I thought it best not to restore them without acquainting thee therewith. She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies. Ah, my Sons, my Sons, thus loudly lamented the Father, my Sons, the Light of mine Eyes and the Light of my Understanding, I was your Father, but ye were my Teachers in the Law. The Mother turned away and wept bitterly. At length she took her husband by the hand and said, Rabbi, didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See, the Lord gave, the Lord has taken away, and blessed be the name of the Lord! Blessed be the name of the Lord! echoed Rabbi Meir, and blessed be his name for thy sake too! for well is it written; whoso hath found a virtuous Wife hath a greater Treasure than costly Pearls; She openeth her mouth with wisdom, and in her tongue is the law of kindness.

### CONVERSATION OF A PHILOSOPHER WITH A RABBI.

Your God in his Book calls himself a jealous God, who can endure no other God beside himself, and on all occasions makes manifest his abhorence of idolatry. How comes it then that he threatens and seems to hate the worshippers of false Gods more than the false Gods themselves. A certain king, replied the Rabbi, had a disobedient Son.—Among other worthless tricks of various kinds, he had the baseness to give his Dogs his Father's names and titles. Should the King shew his anger on the Prince or the Dogs?—Well turned, rejoined the Philosopher: but if your God destroyed the objects of idolatry he would take away the temptation to it. Yea, retorted the Rabbi, if the Fools worshipped such things only as were of no further use than that to which their Folly applied them, if the Idol were always as worthless as the Idolatry is contemptible. But they worship the Sun, the Moon, the Host of Heaven, the Rivers, the Sea, Fire, Air, and what not? Would you that the Creator, for the sake of these Fools, should ruin his own Works, and disturb the laws appointed to Nature by his own Wisdom? If a man steals grain and sows it, should the seed not shoot up out of the earth, because it was stolen? O no! the wise Creator lets Nature run her own course; for her course is his own appointment. And what if the children of folly abuse it to evil? The day of reckoning is not far off, and men will then learn that human actions likewise re-appear in their consequences by as certain a law as the green blade rises up out of the burried cornseed.

### THE PARSEE, THE JEW AND THE CHRISTIAN.

The following article was sent for publication to the Evangelical Magazine, and is said to be from a work entitled 'Parables, by Dr. F. A. Krummacher'—a Prussian.

A Jew entered a parsee temple, and there beheld the sacred fire. What! said he, to the priest, do ye worship the fire? Not the fire, answered the priest; it is to us an emblem of the sun, and of his genial heat. Do ye then worsip the sun as your God? asked the Jew. Know ye not that this luminary also is but a work of that Almighty Creator? We know it, replied the priest, but the uncultivated man requires a sensible sign, in order to form a conception of the Most High. And is not the sun an image of the Invisible, Incomprehensible source of Light, of that Being who blesses and preserves all things?

The Israelite thereupon rejoined: Do your people then distinguish the type from the original? They call the sun their God, and descending, even from this to a baser object, they kneel before an earthly flame. Ye amuse the outward, but blind the inward eye and while ye hold to them the earthly, ye withdraw from them the heavenly light. Thou shalt not make unto thee any image or any likeness.

How then do ye designate the Supreme Being? asked the Parsee.

We call him Jehovah Adonai, that is, the Lord who is, who was, and who will be, answered the Jew.

Your appellation is grand and sublime, said the Parsee, but it is awful too.

A Christian then drew nigh and said—We call him Father.

The Pagan and the Jew looked at each other and said—Here is at once an image and a reality; it is a word of the heart, said they.

Therefore, they raised their eyes to heaven and said with reverence and love—Our Father! And then they took each other by the hand, and all three called one another, *brothers*.

## BIBLICAL.

[From the Monthly Repository.]

### NOTES ON PASSAGES OF SCRIPTURE.

JER. xxix. 7, 'Seek ye the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.'

The clause, 'and pray unto the Lord for it,' is omitted in the translation of this prophet's writings by Blayney [Oxford 1784]; nor do I find in any part of the volume a notice of the omission. To such inadvertencies even the most careful authors, the most industrious transcribers, and the most experienced compositors, are liable. The thing would not be mentioned here, except with the view of calling the reader's attention to the case of similar omissions, &c., in manuscripts and editions of the Scriptures, and of enforcing the obligation of candor, equity and considerate judgment, in respect of them.

EZEK. xxxiv. 2, '— should not the shepherds feed the flocks?' R. T.

Newcome's translation of the clause is the same. But I prefer the word 'tend' to 'feed.' The verb in the original and the corresponding Latin verb bear this more extensive signification; and the whole of the shepherd's duty consists in his *tending* the flock intrusted to his charge. On the inquiry, 'should not the shepherds *tend* the flocks?' the fourth verse of this chapter throws a clear and strong light. The shepherd is to do more than *feed* his flock; he must strengthen the weak, heal the sick, bind up] the wounded, recover, if possible, the stolen and missing, and reclaim the wanderers. In the second verse his office is described generally—he is to *tend* the sheep; in the fourth verse it is represented specifically; though, as the subject demanded, in a negative form of statement.

EZEK. xxxv. 9, 'I will make thee perpetual desolations.' R. T.

Here, again, Newcome has no alteration. With deference, I suggest the rendering, 'I will make thee a perpetual and an utter desolation.' The use of the plural noun is one of the ways in which the Hebrew writers express the superlative degree. In Jer. xxv. 12, li. 26, 62, the same phrase occurs; being applied there to Babylon, and signifying the complete destruction of that once famous city. Matt. xix. 23, '— a rich man shall hardly enter into the kingdom of heaven.'—Mark x. 24, '— how hard it for them that trust in riches, to enter into the kingdom of God!' Luke xviii. 24, 'How hardly shall they that have riches enter into the kingdom of God! The practice of quoting texts of Scripture vaguely, and from recollection, is, in every view, to be avoided. By this habit we are in danger of making the authors speak *our* language, and not *their own*. An example, which concerns the passages just cited, shall be produced.

We are informed that 'it is common to put the impossibility of a thing for its great difficulty.' I will not dispute the accuracy of the remark. But I object to the mode of illustration which follows.

'*It is impossible for a rich man to enter the kingdom of heaven.* When the disciples seemed startled at so severe a sentence, Jesus immediately qualified what he had said by explaining his meaning; *it is impossible for those who trust in riches, to enter the kingdom of heaven.*'

On this criticism let it be observed, that our Lord does not, *in terms*, speak of the case as an *impossibility*. The preacher should have studiously quoted the very words of Jesus Christ, and not have substituted for them his own gloss, or that of any other expositor. Even our Saviour's explanation of his statement is distinct from the statement itself. His proposition sets forth nothing more than an extreme difficulty, 'a rich man shall hardly enter into the kingdom of heaven.' Afterwards, he employs an image, for the purpose of impressing the thought on the minds of his disciples: he borrows from the Jewish schools 'a phrase intimating a thing very unusual and very difficult,' and adds, that 'what is impossible with men,' or to human apprehension, 'is possible with God'—the Being who has all events at his disposal, and all hearts under his controul, can subdue those worldly attachments which, at present, obstruct the reception and efficacy of the gospel.

The clause [Mark x. 24] 'them that trust in riches,' must be taken as explanatory of 'a rich man,' of those who seek and possess riches: it unfolds our Lord's sentiments and reasoning, but, if considered *verbally*, has nothing to do with the *impossibility* supposed.

LUKE xvi. 12, '— if ye have not been faithful in that which is another man's, who shall give you that which is your own?'

Our Lord's parables, whether prophetic or ethical, have always in view a single object of instruction, to which every thing besides is subordinate.

In that of *the unjust steward* he appears desirous of enforcing one capital duty—a wise application of wealth. He argues from the less to the greater. The twelfth verse illustrates the eleventh; *that which is another man's*, answering to *the* unrighteous or *deceitful riches—that which is your own*, to *the true* or substantial *riches*. Nothing merits the name of *property*, except durable riches and righteousness. Worldly possessions may quickly exchange masters; the estate which is *mine* to-day, may be *another man's* to-morrow; its nature is to pass away. Not so, intellectual, moral, religious acquisitions, which are always, in a memorable signification, our own, and have solid value and a permanent existence.

Jesus virtually condemns the *dishonest* steward: but no parable was requisite to render *injustice* more odious in the eyes of his apostles and first disciples.

## PRACTICAL.

### VIRTUE, OR RIGHTEOUSNESS THE ONLY FOUNDATION OF HAPPINESS.

Human happiness is not the result of any external situation however splendid or prosperous. Every thing of this sort is perpetually changing, and therefore cannot produce happiness, which must flow from something fixed and permanent: from something within ourselves, and which, neither by accident nor design, can ever be taken from us; and this can be nothing but the temper of our minds.

Thus I think it is evident that practical virtue, or righteousness is the only foundation of human felicity, even in the present life.—But it is also evident that the happiness which results from virtue is not to be considered as depending upon any particular condition or situation in the world. In every condition there are numerous examples of both happiness and misery, and this proves that happiness does not arise from the condition itself, but from a temper of mind which does not depend upon external circumstances. The temper disposes those by whom it is possessed, so to accommodate themselves to their condition as to make it conducive to their comfort. It is also to be remembered that as happiness, in the very nature of it, denotes an internal condition, and refers chiefly to the mind, it is only under this notion that it is asserted to be the inseparable companion of virtue.

There is another remark highly necessary to be attended to on this subject, which is, that it is not every slight degree of virtue that will be effectual for our happiness. This can only result from its prevailing influence and ruling power in the soul. The grand reason why the happiness of virtue has been so much disputed is, that we are apt to satisfy ourselves with very defective and low attainments in it. Of course we are disappointed, and instead of blaming our own negligence and criminality we arraign the honor of virtue and represent her as feeble and unable to produce the happiness she promises. We throw the blame upon the events of life,

whereas, if we examined the matter with coolness and honesty, we should find that our misery arose principally from the weakness and imperfection of our own virtue.

Pure and undefiled religion has the most intimate connexion with virtue, and contributes in the most eminent degree to its security and exaltation. It exhibits the Father of the universe in all the majesty of his infinite perfections, and gives us a firm persuasion that under his auspices there is a scheme of improvement and bliss gradually advancing to its full perfection. The favor of this Deity, we are plainly assured, nothing can secure but a conformity to the laws of moral righteousness and goodness; nothing can forfeit but a departure from them.

It is natural for the mind of man, whatever it now enjoys, to be panting after some higher good, but whence is this to arise but from those eternal rewards of virtue, the hope of which religion alone can inspire. By religion, then, it is abundantly evident that the rules and maxims of the moral law have their highest enforcement, and it is easy to see how greatly the obligations to morality must be weakened by the loss of such powerful motives. Every plan of religion, therefore, which places the future happiness of man upon any other foundation than real personal goodness, must be, more or less, hostile to the prevalence of virtue in the world.

This has been the tendency of almost all the innovations which have been introduced into religion, and more especially of those which, in different countries, have received the countenance of a public and national establishment. They have not consisted merely of intricate or whimsical speculations, and ridiculous ceremonies, but of such sentiments and practices as have a direct tendency to corrupt and destroy the vital spirit of religion. Religion thus changed is no longer the stimulus, the comforter, and the friend of virtue, but their interests become separate and incompatible. However the popular doctrines of religion, in different countries, have varied in other respects, they have generally concured in representing something else as of more importance to the divine favor than a likeness to the divine image, a conformity and subjection of heart to the moral character of the Almighty. Thus has the cause of virtue been betrayed, her honor, insulted, and her heavenly form despised and trampled upon. *Butcher's Sermons.*


# CHRISTIAN REGISTER.

**BOSTON, FEBRUARY 20, 1830.**


### YOUTHFUL DISSIPATION.

Several communications have recently appeared in the Boston Daily Advertiser, describing with a pen, as we are compelled to believe, of equal power and truth, the temptations to which young men are exposed in this city. A narrative fictitious probably so far as an individual was supposed to be the sufferer, but too lamentably accurate in regard to the evils which it exposed, was inserted in that paper a week or two since, and drew attention to the subject. The writer whom we have noticed, promises to pursue his investigation of the causes of ruin to youthful character that infect our city, and we earnestly hope that he will not rest till he has laid bare the corruption, to the removal of which public sentiment cannot be successfully directed so long as its existence may be disputed by them whose taste or whose timidity or whose affection indisposes them to see facts. However painful it may be—and there are few sorer trials—parents must be willing to inquire whether their sons are not walking in the paths that lead to hell. Vigilance and restraint must take the place of too great confidence; and so strong a conviction must be produced in the public mind of the mischief which flows from fountains now open in our public streets to stimulate, while they gratify, the thirst for pleasure, that these fountains shall be closed—not in appearance only but effectually. The hope of Boston must not be quenched in early dissipation. They whose influence may penetrate, whose example is felt through all classes of the community, must not be lured in their inexperience to the abodes of debasement, shame and death.

We rejoice to see the daily press engaged in the cause of virtue. Let it open its 'many voiced throat,' and speak the language of solemn truth. We beg leave to remind the unknown contributor to the columns of the Advertiser, that the force of his remarks will depend on the accuracy of his statements. Thus far he has said nothing which facts, that can be produced, will not substantiate, and we trust that in the ardor of writing on a theme, which must enkindle his whole soul, he will introduce no assertion nor intimation, that cannot be fully sustained. Where one half of the truth may not be told for very shame's sake, we should be careful not to give the least occasion for the charge of extravagance by statements or allusions that in the slightest degree vary from the evidence of facts. With this caution, which our interest in his work alone induces us to give, we wish him perseverance and success in his painful, but holy enterprize.

### 'A SUFFERING GOD.'

It has been frequently denied by Trinitarians, that their belief involves the idea of a suffering God; and we do not wonder that they are anxious to remove so foul a blot from their faith. Yet it is inseparable from the doctrine that Christ was 'the second person in the Triune Deity.' No desire or attempt to disjoin them can be successful—for they are united by the eternal principles of reasoning. In spite of their endeavors to conceal even from themselves this dreadful consequence of their position, the believers in the divine Trinity are often betrayed into language which implies all that has ever been charged upon the doctrine. In a recent poem by Professor Wilson, of the University of Oxford, who probably is best known in this country as the author of 'Lights and Shadows of Scottish Life,' 'Margaret Lyndsay,' and other works of a similar character, the following expression occurs, in such a connexion as shows that the writer unmindful of the true character of the figure he presents, spoke according to his ordinary conception of the scene, and what he must have supposed to be the usual conception. He is describing a ruined Abbey; and he thus muses;

'—— And though that Time
Had hush'd the choral anthems, and o'erthrown
The altar, nor the holy crucifix
Spared, *whereon hung outstretch'd in agony*
*The Eternal's vision'd arms*, 'twas dedicate
To prayer and penitence still.'

What is the meaning of the words which we have put in italics, if it be not that the crucifix represented the Eternal stretched in agony on the cross? and if this is their meaning, how can we too severely condemn an article of faith, which will suggest the use of such language?

We learn that there was an error in the statement of our late correspondent B. W. on Special Judgments, in regard to the person who was killed by lightning at Nahant, on the day of the burning of the church at Waltham. It was not the coachman of the clergyman in this vicinity to whom the passage was supposed to apply, but a person in the employ of another gentleman of the same name in this city.

## RELIGIOUS INTELLIGENCE.

### ORDINATION AT NATICK.

On Wednesday, the Rev. James W. Thompson was ordained to the pastoral care of the South Congregational Society in Natick. The following was the order of the exercises on the occasion:—Anthem; Introductory Prayer, Mr. Sanger of Dover; Reading of the Scriptures, Mr. Sibley of Stow; Original Hymn; Sermon, Mr. Young of Boston; Original Hymn; Consecrating Prayer, Dr. Lowell of Boston; Charge, Mr. Thompson of Barre, father of the pastor elect; Right Hand of Fellowship, Mr. Hamilton of Taunton; Original Hymn; Address to the Society, Mr. Briggs of Lexington; Concluding Prayer, Mr. Whitman of Waltham; Anthem; Benediction by the Pastor.

The house was filled to overflowing. Many could not gain admission within the doors. The services were listened to with great attention and interest. The discourse was able, finished, eloquent and appropriate. It was founded on the words of our Saviour, John viii. 9. '*I am the light of the world.*' The subject was, the design and adaptation of Christianity to become a *universal* religion.

Mr. Young introduced his discourse by portraying the surprise that would be excited in the mind of an intelligent citizen of one of the free states of antiquity, if permitted to revisit the earth at the present day, and remark the changes, that had taken place since his time in the character and condition of mankind. He would observe a manifest improvement of the race, and would be compelled to admit that the spirit, the principles, and the institutions of Christianity, had had no small share in producing it. He would be particularly struck with the characteristic repose and silence of the Christian sabbath, and would listen with joy to the annunciations of immortality proclaimed in the Christian temple.

There was one characteristic of the Christian dispensation that would forcibly arrest his attention; its design and adaptation to be a *universal* religion. This was one of the most striking features of our Saviour's religion. The lawgivers, reformers and framers of religious systems who had preceded him, had adapted and confined their plans of revolution and improvement to some designated community. Jesus Christ, on the other hand, did not come forth, and proclaim 'I am the light of the age; I am the light of my nation; I am the light of Judea and Galilee;' but, at the first annunciation of his purpose, rises at once to the original and grand conception of a *universal* religion, a religion adapted to every region and every age; and accordingly sends forth that sublime and solemn declaration, '*I am the light of the world.*'

This conception of a universal religion must be admitted even by the sceptic to be indicative of superior intellectual light and power. It challenged his attention; and entitled him who disclosed it to admiration and reverence. And by whom was it avowed? By an obscure and unlettered individual, in a secluded region, in the midst of an illiterate and narrow-minded people. An uneducated peasant, a despised Galilæan, promulgated a scheme for the moral renovation of our race, that had escaped the researches of all preceding times, and had never once entered the mind of any of the sages and philosophers that had ever lived. Can the infidel maintain that there was nothing extraordinary, nothing supernatural in all this? Which requires the greatest measure of faith, to believe this moral miracle, or to believe that it was by the inspiration of the Almighty that Jesus of Nazareth was enabled to speak as never man spake?—The preacher here remarked on the seeming unfitness and natural inadequacy of the means and instruments employed in this great plan of universal reform, and deduced from it an argument in favor of its divine origin.

The system conceived of under such unfavorable circumstances, and confided to such feeble agents, has been found by experience to be admirably adapted to become a universal religion, by its conformity to the prominent features of human nature, and by its efficacy in making men wiser, better and happier. It has been gradually and imperceptibly diffusing itself through the world, from community to community, and from nation to nation. The preacher here rapidly sketched the obstacles which it had to encounter, and traced in detail its influence on the religion and morals of the Roman empire and on the barbarian hordes that overrun that vast territory. He then described at length its influence on the moral character and the social condition of our race in those countries where it has obtained a footing. It is chiefly to the quickening and controlling spirit of the gospel that we must refer the great and manifest improvements which have sprung up and diffused themselves over the earth. Christianity is but the collective name of all the civilization, freedom, knowledge, virtue and happiness which characterize Christian lands. He illustrated this part of his subject by referring to the character and condition of the region in which we live. The influence of Christianity on the prosperity, virtue and happiness of New-England has been greater than that of all the laws that fill the statute-book.

He then delineated the indirect influences of Christianity. She has become interwoven with the whole texture of modern society; she has insinuated herself into our laws and habits, our manners and institutions. In every place where her truths are statedly dispensed, there is diffused a Christian atmosphere, enveloping all, and which every individual is obliged to breathe, whether he will or no.—He described, too, her influences on private and domestic life, exhibited the free, generous, universal charity which she inculcates, and from these premises inferred that such a religion was adapted and worthy to become the religion of the whole world.

Christianity is likewise adapted to become a universal religion, because it addresses the noblest part of our nature. Other religions appeal to the senses; to the love of the marvellous; to the fondness for shew and parade; and hence secret rites and mysteries, imposing ceremonies and gorgeous spectacles, have, in all ages, constituted their principal and most attractive elements.—Christianity, on the other hand, being purely an intellectual and moral system, addresses itself to the understanding and the heart. Its spirit is the spirit of liberal inquiry and free discussion. The consequence has been that in every age it has exercised and enlarged and strengthened the human mind, and that the Christians of every age, have been the foremost and most successful in cultivating the intellect and enlarging the dominion of knowledge. This was illustrated by examples. The time has never yet been when the gospel has been found to fall below the level of human science, or to lag behind in the general progress of intellectual culture. On the contrary, she has always kept in advance of these discoveries. She thus proves herself to have been adapted and designed to become universal in her operation; since her spirit is the spirit of improvement, and since she dilates and unfolds herself perpetually to the constantly enlarging comprehension of the cultivated and enlightened understanding. This was illustrated by the manner in which the simple doctrine of the divine unity, a doctrine so early and generally corrupted, has been discerned and restored in the later periods of intellectual light.

We have given but a meagre abstract of this discourse, which occupied more than an hour in its delivery, and have left ourselves no room to speak of the other services, which were appropriate and impressive. We trust that they will be given to the public through the press.

We have been permitted to insert a brief paragraph from the closing part of the sermon, in which allusion is made to the recollections and associations connected with the spot on which the church stands. It will be found that these circumstances are also alluded to in the beautiful hymn written for the occasion by a member of the society, which is inserted below.

'We stand, my hearers, on holy ground; on the spot consecrated by the labors and the prayers of the first Protestant minister who preached the glad tidings of salvation to the savage tribes of this western wilderness—I mean the venerable Eliot, who, by his disinterestedness and zeal in this humble but arduous vocation, justly merited the honorable title of the *Apostle to the Indians.* The very spot on which we stand witnessed his toils and was watered by his tears. It was here that he preached; it was here that he often reposed after his fatiguing and perilous wanderings; the same roof covering the sanctuary of God and the lowly couch of this holy man. Carry your thoughts back through a space of an hundred and seventy years, and in imagination you may behold the sons of the forest assembled here around the venerable evangelist; and may hear the simple prayer of the untutored Indian offered up to the Great Spirit in the name of Jesus.

'The teacher and his converts have all passed away. The race of the red men has dwindled and at last disappeared. The forests through which they once pursued their sports and hunted their game, have bowed before the axe of the settler, and are succeeded by cultivated fields and pleasant farms. Yet though no living fruits of his labors remain, the name and the character of Eliot shall long be held sacred among us. It shall be perpetuated, we trust, by a regular ministry, which after a long interval, is this day restored to this hallowed spot. It shall be perpetuated by this beautiful edifice that occupies the ancient site of his rude temple.'

HYMN.

Here first, O Lord, the Red Men woke
Their wild untutor'd song to Thee;
Their altar was the forest oak,
Their temple, Heaven's high canopy.

And where the hearth, with cheerful blaze,
Welcomes a more enlighten'd throng,
The desert heard their simple praise,
And echo'd back their grateful song.

O, where are now that gathering band,
That met in olden time to pray?
And where that holy man, whose hand
First led them on their pilgrim way?

Peaceful they slumber side by side,
Where they thine holy name avow'd:—
The warrior's plume, the chieftain's pride,
Before a stranger-race are bow'd.

Rich, in the fulness of his days,
That veteran of the Cross is gone;
His spirit heard the toil-earn'd praise,
'Thou Servant of the Lord, well done'

O, may his sacred mantle be
To him, our chosen Shepherd, given,
His ardent, humble piety,
His zeal, to guide his flock to Heaven.

We congratulate this infant society on the bright prospects which are now opening upon them. We commend the zeal which has led them to rear this beautiful church, and to secure for themselves a pastor who will preach unto them an intelligible, liberal and charitable system of Christian truth. So far the Lord has prospered them. May he continue the smiles of his providence, and render this union, formed under such happy auspices, a mutual and lasting blessing.

### ORDINATION AT CONCORD.

The ordination of Rev. Hersey Bradford Goodwin, as Colleague Pastor with Rev. Ezra Ripley, D. D. over the First Congregational Church and Society in Concord, Mass., took place on Wednesday last, Feb. 17th. The order of services was as follows:—Introductory Prayer, by Mr. Francis of Watertown; Reading of the Scriptures, by Mr. Cole of Kingston; Sermon, by Dr. Kendall of Plymouth; Charge, by Mr. Field of Weston; Fellowship of the Churches, by Mr. Emerson of Boston; Concluding Prayer, by Mr. Whitman of Billerica.

The following account of the Services was given us by a friend who was present.

The Sermon by Dr. Kendall was from Gal. i. 11, 12. "*But I certify you, brethren, that the Gospel preached by me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*' From these words, the preacher, considered, in the first place, the grounds of the Apostle's authority,—the miraculous agency, which was employed in his conversion,—and the divine illumination of his intellect and sanctification of his heart. In the second place, the question was answered, what did Paul preach as the Gospel of Christ? To determine this, it was maintained, that reference must be had especially to the recorded Discourses of the apostle, and that if the epistles appeared to contain anything of an opposite character, the inconsistency was rather apparent than real. In truth, the epistles present no new doctrine, in addition to those unfolded in the public preaching of Paul, and just principles of interpretation, evince the harmony between them. And what do we find in the apostle's discourses, as given to us by the companion of his labors? Always, the leading doctrine is that Jesus Christ is the Son of God.—To impress this truth on the minds both of Jew and Gentile, was the great object of Paul's preaching. He never intimates that Jesus is the Supreme God. On the contrary, the distinction between God the Father, and Jesus Christ his Son is always studiously preserved. And it is remarkable, that among the various charges, which the Jews brought against the apostle as a religious teacher, we never find that of identifying Jesus of Nazareth, with the Jehovah, whom they worshiped as the only God. Had Paul given them any reason to make this accusation, it is incredible that they should not have availed themselves of it, to destroy his influence; since nothing could have been more offensive to a religious Jew, than the idea that the person, who was crucified on Calvary, was the God of their fathers. On the contrary, the stone of stumbling and rock of offence in the discourses of the apostle was that Jesus was indeed the promised Messiah, the Prophet of whom Moses spake, the spiritual King, who was to reign over the world. Take as an instance, his preaching at Antioch. We find this great doctrine, which filled his mind; but not a word of the modern orthodoxy—not a word of the doctrines of grace, technically and falsely so called—not a word of the burden of popular human creeds, which have distracted the church of Christ, from the time of Athanasius to the present day. The Sermon was closed with some valuable observations on the worth of the gospel as represented by the chosen apostle, and on the importance of imitating him, in his simplicity and liberality, his zeal and devotion, his sound doctrine and ardent piety.

The Charge by Mr. Field, was a plain, earnest and sensible address to the candidate for ordination, filled with clear thoughts expressed in forcible words. His advice was, that the minister should aim at the excellence acquired by personal culture, rather than covet consideration from the dignity of his office; that he should cherish the spirituality and piety, demanded by the spiritual character of his duties; that he should keep pace with the progress of the age, which now required, and would require still more, an intelligent ministry; that he should preserve his mind free and open to conviction, since a bigotted priesthood was a curse to a community; and that his main object should be more to enforce the practical virtues of the gospel, than to make his people earnest sectarians or skilful disputants. Mr. F. recommended as a general rule, that doctrinal discussions should be held in free and friendly conversation, rather than in discourses from the pulpit; though there might indeed be occasions, in which controversy was not only desirable but necessary; and then, said he, let the cloud burst—let the lightning discend,—not to blast and destroy, but to purify and save.

The Right Hand of Fellowship, by Mr. Emerson was a brilliant and original performance. The relation of the speaker to that society and to five out of seven of its former ministers, gave additional interest to a service, which in itself, was adapted to produce the deepest emotion.

The Address to the People by Mr. White, was an affectionate and judicious exhortation to the society on the duties, which they had assumed by the transactions of the day.

It is seldom that an ordination combines so many affecting circumstances as those connected with this. The presence of the venerable senior pastor at the advanced age of fourscore, yet like Moses the servant of God, 'with his eye scarcely dim or his natural force abated,' after the active and useful labors of more than fifty years in the ministry of the gospel; the associations of most of those who took part in the service with the man and the place; the harmony with which a youthful disciple was introduced to the spiritual charge of his venerable colleague; and the bright prospects which are opened to this ancient church, by uniting the wisdom of age with the energy of youth, gave the occasion a pathetic interest, which cannot soon be forgotten.

Our prayers ascend to the Father of all mercies, for his holy favor upon the church, whose wishes are so happily realized; upon the venerable pastor, in whose light, they have so long and so happily rejoiced; and upon the servant of Christ who has devoted the strength of his early youth, to their joy and improvement, in the blessings of the gospel. May peace be within their walls and prosperity within their dwellings. 'For our brethren and companion's sakes we will now say, Peace be within thee.'

The following original hymn, written by a member of the Divinity School in Cambridge was sung, among others, written by members of the Society.

HYMN.

Praise from the gathered worshippers!
A sacrifice is brought!
Not such as those whose smoke went up
When Israel's God was sought;—

A costlier gift,—a living soul,
Would set itself apart;
Would break from earth and sense away;—
Bless Lord the offered heart.

Oh breathe on him thy breath of power
Who now before thee bows,
Teach him, that all his soul may feel,
The meaning of his vows;—

That he who leads the way of life,
Must with thy peace be shod,
That he who teaches of thy rest,
Himself must learn of God.

### ORDINATION AT WALPOLE.

The ordination of Rev. W. A. Whitwell, as pastor of the Town-Congregation, and church at Walpole N. H. took place on the 3rd instant. The order of exercises was as follows:—Introductory Prayer and reading of the Scriptures by Mr. Leonard, of Dublin; Sermon by Mr. Gannett, of Boston; Ordaining Prayer by Mr. Crosby, of Charlestown, N. H; Charge by Mr. Abbot, of Peterboro'; Right Hand of Fellowship by Mr. Hill, of Worcester; Address to the People by Mr. Sullivan, of Keene; Concluding Prayer by Mr. Leonard, of Dublin. N. H.

The Keene N. H. Sentinel speaks of the different performances, as highly appropriate and impressive. The following reference to the sermon is quoted from that paper.

'The sermon was from 2 Tim. i. 7. 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' The preacher's design was to show that Christianity is a religion of *power*; and that it derives its power over man from its being addressed to his *understanding* and *affections.*'

The affectionate spirit which was manifested and the evident satisfaction of the people in the settlement of Mr. Whitwell among them are pledges to him of a happy ministry. The society is in a prosperous condition and is free from internal discord and unkind feeling. The name which they have taken was adopted to distinguish them from a portion of the inhabitants of Walpole, who, having built a meeting-house on the hill from which the present town meeting-house was removed two or three years since by a vote of the parish, worship there under the instruction of Rev. Mr. Dickinson, the former minister of the place, who was dismissed from the old society by mutual agreement.

The day of ordination was pleasant, and a full assembly attended the services, among whom, we are pleased to learn, were some orthodox clergymen of the neighborhood.

By the contributions of the ladies of the First Parish in Brighton, Rev. Daniel Austin their pastor has been constituted a life member of the American Bible Society.

*Ordination.* Rev. John S. C. Abbot was recently ordained at Worcester, over the Calvinistic church and society in that place, late Rev. Mr. Hoadley's; Sermon by Rev. Mr. Hawes, of Hartford.

## RECENT PUBLICATIONS.

A RESPECTFUL APPEAL *from the Injurious Charge of a wish to 'Pluck with unhallowed hands, the Crown from the head of the Eternal.'* BY A BEREAN. Raleigh, (N. C.) J. GALES & SON. 1830.

This is a duodecimo pamphlet of twelve pages, in which the writer vindicates with ability and earnestness, and at the same time, with the kind and subdued temper of a Christian, the plain but important doctrine of the supremacy and undivided nature of the one eternal Father. The subordinate character of Jesus Christ, which this doctrine implies, is taught and defended; as is also the oneness of his nature. On the latter subject we quote the following passage, which will show the direct and forcible manner, and plain good sense of the writer.

'I will advert to one more passage of scripture, usually relied on by my orthodox brethren to prove their system true, "and now O Father glorify thou me, with thine own self, with the glory I had with thee, before the world was." According to their explanation, it was only part of the Saviour that thus prayed. That part of him which they call his human nature, for in his divine nature he could need nothing, being in itself inconceivably wise, good, powerful, holy and happy. "The glory I had—." Observe it was the human nature which is said to have prayed so. And do my orthodox friends really believe that Christ's human nature existed before the world was? Or was it after all, the divine nature that offered the prayer? I humbly conceive that divine truth never was, and never can be so pressed with insuperable difficulties. I rejoice in the belief, that the inspired writings have no such serious difficulties to encounter, and that they are not accountable for them.'

*The Liberal Preacher*, for February, 1830.—Boston. L. C. BOWLES.

This number contains two Sermons; one by Rev. John Bartlett of Marblehead, and the other by Rev. Ralph Sanger, of Dover.

The subject of the former sermon is—'Retribution of the righteous and the wicked;' from the text Isaiah iii. 10, 11.—'Say ye to the righteous, that it shall be well with them; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the rewards of his hands shall be given him.'

The leading purpose of this sermon will be learnt from the following position of the preacher, which he illustrates and confirms with clearness and ability.

'That God has established a natural and intimate connexion between virtue and happiness and between sin and misery, by which, in both cases, the one follows the other, as the effect does the cause, and that in consequence of this connexion, it must necessarily happen that it will be, on the whole, well with the righteous and ill with the wicked.'

Mr. Sanger's sermon is entitled, 'Christ's reproof of a bigotted and exclusive spirit.' It is a plain, earnest and faithful appeal in behalf of the charity of the gospel,— from the words Luke ix. 49, 50.—'And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, forbid him not; for he that is not against us, is for us.'

## ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

AMERICAN BIBLE SOCIETY.

Mr. Editor,—There is a subject in which the friends of truth and honesty feel an interest, and in relation to which I hope that you, or some one of your able correspondents, will give me a little information. I wish to know the meaning and intent of the First article in the Constitution of the American Bible Society, and, particularly, of that clause in it which declares that the society's 'sole object shall be to encourage the wider circulation of the Holy Scriptures without note or comment.'

To all who are acquainted with the circumstances which attended the formation of that society, and with the liberal profession of its founders, I should think that the true meaning and design of the article referred to, must be very manifest.—Many think that in that article of its Constitution, the society gave a solemn pledge to the public, that its funds should never be used to encourage the circulation of the Bible with any notes or comments, whatever, appended to the text. By *notes* or *comments* I understand all such observations as are designed, or suited to indicate the meaning of the scriptures. Was not this the understanding which the public had at the time the American Bible Society was formed? And has not this been the common understanding of the matter ever since?

I did not know till quite recently that the society had published the Bible with any heading or contents of chapters prefixed. All the copies that I had examined, and many had passed through my hands, contained the names of the different books and the numbers of the chapters without anything appended to them to explain or point out their meaning. I was therefore greatly surprised, as I know others have been, on reading the last Annual Report to learn that two editions of the Bible in octavo have been recently published by the society with 'copious headings or contents' of chapters. That these 'headings' are designed to indicate the meaning of the text and are therefore in fact, 'notes' and 'comments,' I think, must be manifest to every person who examines them, and the same is distinctly implied in the Report itself. Page 8 it says; 'To families which are not in the habit of keeping a concordance, this book with the copious headings, referred to, will, no doubt, be highly acceptable and useful.'

I think, Mr. Editor, that if the American Bible Society is left at liberty by its constitution to publish *every thing* or *any thing* under the name of 'headings or contents of chapters,' which, according to the creed of its Managers, may point out the meaning of the different portions of the Bible, the public ought to know it. If the society has, of right, this liberty, why does it declare in the 1st article of its Constitution that its 'sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment.' How copious may these headings be without amounting to notes or comments? What is the mighty difference between notes or comments *affixed* to chapters, and 'copious headings' *prefixed* to them, when the headings do professedly point out the meaning of the text, the doctrine of the several chapters? I believe the publication of these headings by the society to be as real a violation of the 1st article of the Constitution as the publication of Scott's commentary by the society's funds would be. If I am wrong in this belief I should be glad to find some reasons for a different one; for it is painful to think that any class of Christians can be so mad with sectarian zeal as deliberately to pervert an institution which receives its funds from all denominations, to the narrow purposes of a party. I therefore hope, Sir, that you, or some other person who knows the meaning of the 1st article of the Constitution of the American Bible Society would enlighten the public upon it.

L. H.

## OBITUARY.

[For the Christian Register.]

MADAM DOROTHY SCOTT.

To those who are removed from us by death, and are thus equally beyond the reach of our censures or our praises, it avails nothing, whether they be forgotten, or remembered with gratitude and affection. But to those who are left behind it is both pleasant and interesting to dwell upon the memory of their departed friends—and recall to mind those virtues which they could not but admire in them while living.

Madam Dorothy Scott, formerly Hancock, after passing through many interesting scenes—after experiencing many sorrows and joys, has ceased from her earthly labors, and has left behind her a character worthy of being remembered and imitated by all who were favored with her acquaintance. In early life she associated herself, and blended her fortunes, with one who was first in his country's cause, and shared largely in its dangers.

It is well known that the late John Hancock, in consequence of his deep devotion to American liberty, was deemed by its enemies to have sinned past forgiveness, and was therefore alone (save one) excluded from pardon in case of submission. At such a time, when troubles were multiplied on every side—when the husband was personally obnoxious to a thousand dangers, the path of the wife can hardly be supposed to have been strewed with flowers. At that time, when the souls of the firmest men were severely tried, Madam Hancock experienced her full share of fears and anxiety.

She was near to, and in sight of the battle ground, when the first blood flowed in Lexington. She was personally acquainted with most of those worthies who were foremost in the mortal strife, which terminated in our country's freedom. When Governor Hancock went to Philadelphia to preside over the American Congress, that august body, which nobly resolved that America should be forever free, Madam Hancock accompanied her husband, to soothe him in his sickness, and to share in his privations and perils. Those distinguished patriots who assembled there, to save their country, or bravely to perish under its ruins were her acquaintances, her associates, her friends.

The great and good La Fayette was frequently a cherished inmate of her family, and on meeting her, when he last visited Boston, tears of joy and sympathy evinced the deep feelings of his heart.

When, in the course of Divine Providence, she was left to tread her lonely path, without the support of him on whom she had fondly leaned—trusting in the widow's God, whose promises are ever faithful—serene and submissive, she hoped in a better world to meet those who were dear to her in this. Surrounded with respected and valued friends, she diffused happiness among them all; nor did she herself refuse to share in the happiness she bestowed. Madam Hancock was justified in the opinion of her friends, when she gave her hand to a second husband, Capt James Scott, whose amiable temper and worthy character, she had long and intimately known. With this excellent man, she enjoyed as much happiness as may well consist with the lot of humanity. Many who are now living, and many who have gone before her to their final home, have shared in that easy welcome, which is as the oil of gladness to the heart. Again, left without the society and support of a husband, she was calm and resigned, knowing that he who gives has a right to recall his gifts. During every period of her life her hospitable mansion was open to her friends and visiting strangers, and none left her without having received the most favorable impression of her manners and her heart. She enjoyed an unusual share of health; and seldom, if ever, was afflicted with that gloominess, which sometimes embitters the sweetest spring of life. Believing, and professing, that pure and undefiled religion which Jesus Christ taught and exhibited in his life, she was warmly attached to its ministers, and always delighted to honor them as her guests. And now that she is called away, it becomes us neither to murmur nor regret, but be thankful that she has been spared so long, that she has done so much good, and enjoyed so much happiness. And while we dwell on the memory of our departed friend, may we be careful to make those virtues our own, which lay the only sure foundation for durable happiness.

"Oh mourn not then for her; has she not left
Her earthly home, a happier far to find?
But weep for those of her kind smile bereft—
For those who linger yet a while behind.

From them a kind, a charitable friend,
Beloved, respected, is forever torn,
And, till life's transitory scenes shall end,
There yet are those who will not cease to mourn.

And as some withered rose still leaves behind
A sweeter fragrance than when in its bloom,
Nor, like too many brilliant things we find,
Lies unremembered in its flowery tomb;

Oh thus on mem'ry's page will be impress'd
The sweet remembrance of her constant care
To render every one around her blest—
And with them all Heaven's kindest gifts to share."

## DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

In the Senate there has been, during the past week very little discussion of subjects of general interest. The business has been principally of a private or local character, and has been industriously advanced.

In the House resolves were passed to a second reading directing a general survey of the Commonwealth.

The leading subjects of discussion in the House on Friday and Saturday were the bill in regard to the duties and powers of Manufacturing Corporations—the law in regard to debtors---and the State claims on the U. S. Government.

A remonstrance was presented by the proprietors of the Middlesex Canal against the proposed rail road to Lowell.

An order of notice passed on a petition of H. G. Otis and others for a rail road to Taunton.

CONGRESS.

The consideration of the Tariff bill was resumed on Monday. The bill was ordered to be laid on the table, yeas 107, nays 79. On motion of Mr. Everett, it was resolved that the Library Committee be instructed to report a plan of a general statistical return of the United States. The bill to provide for taking the fifth census was ordered to be engrossed.

On Tuesday the subject of abolishing the punishment of death for desertion, in time of peace, was taken up. A resolution to inquire into the subject was agreed to.

Mr. Livingston, by whom the resolution on the subject was introduced, made some explanatory remarks. 'The same punishment,' he said, 'was by the articles of war now denounced against three offences of very different degrees of guilt—deserting in time of war, deserting to the enemy, and deserting in time of peace—and this punishment was death. The consequence was, the infliction of the punishment for deserting in time of peace was seldom if ever inflicted—it was against the moral sense and the humanity of society—public opinion would hardly permit it—and no penalty ought to remain on the statue book which practice rendered a dead letter. There were several cases now existing of conviction for desertion, and the awful sentence must in each case be executed, or be remitted. He therefore wishes the propriety of retaining this penalty to be enquired into.'

A statement presented by the Vice-President in regard to the Sinking fund, showed that upwards of $12,000,000, principal and interest of the public debt had been paid from that fund during the year 1829.

It appears, by the report of the Directors of the Mint, received from the President, that the amount of coinage, during the past year has been $2,306,875. Nearly $300,000 of this was in gold coins, and $16,000 in copper. The rest was in silver. The whole number of pieces was 7,674,501.

The discussions of the land question still continue.

A bill was ordered to be engrossed to a third reading providing for the settlement of all the unadjusted claims of different states, on the United States, for expenses incurred during the late war. On Friday this bill was passed.

After some time spent in Executive business the Senate adjourned to Monday the 15th inst.

On Monday the 8th inst. the House was some time occupied on private bills.

On Tuesday, among other business, the bill granting relief to the widows and orphans of the officers, seamen and marines of the sloop of war Hornet, was read twice. The appropriation bill was also considered. The same subject was also discussed at length on Wednesday and Thursday in committee of the whole.

A bill regulating sales at auction was reported on Thursday. The proceedings of Friday were not of much interest.

*Boston Society for the Diffusion of Useful Knowledge.* Hon. William Sullivan will repeat his lecture this evening at 7 o'clock at the Hall of the Athenæum.

Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

*Mechanicks Magazine.* The first number of this publication has been received. It is printed in handsome style, and from a cursory perusal of it, we are led to believe it will form a highly entertaining and useful work.

*State Executive.* A convention of members of the Legislature was recently held in this city, at which Governor Lincoln and Lieut. Gov. Winthrop were nominated for re-election.

At the meeting of the members of the Legislature last Thursday, to nominate a candidate for Governor, the thanks of the meeting were unanimously voted to Mr. Webster, for his manly vindication of New England, in reply to the late assault in the United States Senate. *Centinel.*

We understand, that at a late meeting of the Trustees of the Dudleian Lecture, in Harvard University, the Rev. William Allen, President of Bowdoin College was chosen to deliver the lecture in May.

*Providence.* The grant of a charter for a city government has not been accepted by the town of Providence. The conditions were, that three fifths of the votes should be required to allow of its being carried into operation. The votes were 383 for the charter, and 345 against it. One of the voters for the charter was the venerable Moses Brown, in his 92d year.

*Singular Advertisement.* The following advertisement though it should convey no instruction, may furnish some innocent amusement. It was received by the editors of the New York Courier and Inquirer, accompanied by a one dollar note, and published by them on the 10th inst.

'*To the Ladies.* Any Lady from 20 to 28 years of age having a fortune of her own, sufficient to maintain her in the style she wishes to move, and wishing to take a partner for life, may hear of a Gentleman 28 years of age, of fair appearance and address, domestic habits, and thorough business qualifications (his only fortune,) who would be happy to connect himself with a lady of respectable connexions, genteel appearance, and polite and solid education. The fortune of the lady to be settled on herself for life. A line addressed M. B. M. through the Post Office shall be *confidential*, in the utmost sense of the word.

*The Hornet.* In Congress the 9th inst. Mr. Dorsey, from the Committee on Naval Affairs reported a bill making provision for the widows and representatives of the officers and crew of the Hornet. We learn that it provides for a donation of six months' additional pay, and authorizes the accounting officers of the Navy to allow them their pay until the first of January last. *Nat. Intel.*

*Railroads.* A Baltimore paper of Feb. 9th has the following paragraph.

The recent heavy fall of snow afforded an excellent opportunity of trying an interesting experiment on the railroad. Although the snow was in some places eighteen inches deep, the whole of it was speedily and effectually removed from the track as far as the Carrollton viaduct by a machine of simple construction, drawn by one horse, to which was also attached a passenger car in which were seated several strangers who happened to be present. The experiment was conclusive and highly satisfactory, and proved that we need not apprehend the smallest delay or inconvenience from the deepest snows which are ever likely to accur.

## FOREIGN SUMMARY.

*Mexico.* The annexed important information from Mexico, (says the National Gazette) has been received by a very respectable mercantile house of this city, from their correspondents at Vera Cruz. The revolution effected is a military one; what particular aspect and spirit it may give to the government, we are unable to say. We do not share in the confidence which it is believed to have inspired.

Extract of a letter dated Vera Cruz, 9th Jan. 'We have great pleasure in announcing that the affair of General Bustamente is entirely concluded; the plan formed by the Vice President (Bustamente) has completely succeded, and the whole country has declared in his favor, after an insignificant opposition in the capital.—He has taken the reins until a new President shall be appointed. We now hope that every thing will go well for some time; those at the head of the Government inspire a good deal of confidence. Guerrero and Santa Anna have both retired to their haciendas (estates;) they have been completely forsaken.'

In the latest accounts from Europe, via New York, it continues to be intimated that there is a strong probability that Prince Leopold will be 'elevated to the throne of the new kingdom which the allied sovereigns intend to form out of Greece.'

The following speculations on this subject, in the New York Courier and Inquirer of the 10th instant, may be interesting to our readers.

What may be the destiny of Greece under this new arrangement, if carried into operation, may be in some degree anticipated. Under the sway of Leopold, a pensioner of the British nation, English principles and English policy will direct the councils of Greece and push her forward in the march of improvement. Every one is acquainted with the enthusiasm and enterprise of the English in discovery, in commerce, and in whatever appertains to manufactures and the arts.—Greece is a fertile, rich country—blessed with a genial climate—well adapted for commerce, and capable of containing a vast number of inhabitants. We may expect, therefore, that a portion of that enterprise and enthusiasm which have been directed to South America for years past, will be diverted to Greece under her proposed new government. Such an expectation is very natural. The physical and moral power of Greece under wise councils and energetic minds, is capable of any increase. The time has been when Attica, a small state when compared with ordinary sized nations, gave the tone to the whole of the Mediterranean both by sea and land. What may not the whole continent of Greece with its islands and its lovely peninsulas, be capable of reaching, should it be guided by a spirit of wisdom, of energy, and of talent! The surplus population of Great Britain may emigrate to that charming country in preference to this Canadas, New South Wales, or the Cape of Good Hope. The very idea of removing to Greece carries with it delight and satisfaction; it feels like 'going home.'

If the capabilities of Greece should therefore be placed under the sway of Prince Leopold, and the influence of the English cabinet, it may give rise to a corresponding change in her colonial policy in this hemisphere. The West Indies and the Canadas are only bills of expense to England—mere loyalty on a pension—and loyalty too of a most questionable character. In forming a portion of the balance of power, so necessary to the existing relations of England in Europe, they are negatively if not positively detrimental. The possession of Greece will give an additional influence to English policy in Europe, not yet anticipated—not yet dreamt of by ordinary diplomatists.—In a few years it may be seen that the effect of such an arrangement will be prodigious. It will form a central link in the great chain of posts which England has established in every sea, and in every latitude. It will form a security to her East India possessions beyond the power of any European enemy to shake. United with English naval power, Greece will exercise an unlimited control from the Straits of Gibraltar to the Dardanelles. All the African shore will be subject to her influence. Egypt will be glad to enter into negotiations with Britain and allow her a free passage across the Isthmus of Suez to India.

If Leopold ascends the new throne of Greeee and English policy prevails there, we shall be all compelled to allow, in a very few years, that Wellington has yet out'generalled and outdone Russian diplomacy as well as Austrian neutrality.

*Van Dieman's Land.*—A seventy-four gun ship is building at Van Diemen's Land, with teak timber from Trincomalee, and, strange to relate, India rubber is now generally used in sheathing vessels, by straining a thin coat over the surface. India rubber cotton is also used as an impervious covering, wherever such is requisite; and the use of both will shortly be extended to England,—*Atheneum.*

*A Gigantic Steam-boat.*—The Dutch have been engaged for the last five years in constructing and equipping a steamboat of extraordinary magnitude, in order to facilitate the communication between Holland and Batavia. It has four masts, is about 250 feet long, has cost upwards of £100,000, and has been appropriately christened the Monster. *London Mech. Magazine.*

## MARRIAGES.

In this city, Mr. Simon Francis to Mrs. Sarah Austin, of New Haven, Conn.; by the Rev. Mr. Parkman, Mr. Henry Hutchinson, jr. to Miss Lavina Stevens.—On Thursday evening, Joseph Goddard, Esq. of Brookline, to Mrs. Susan Snelling, of this city; by Rev. Dr. Lowell, Mr. Samuel Parkman Blake to Miss Anna B. Cunningham, daughter of the late Andrew Cunningham, Esq.

In Dorchester, Mr. John S. Larkin, of Charlestown, to Miss Harriet T. Barnard, daughter of Mr. John B. of Dorchester.

In Newton, by Rev. Dr. Homer, Geo. Alexander Otis, jr. Esq. to Miss Anna Maria Campbell Hickman.

In Salem, Mr. James G. Gallagher, of New York, to Miss Mary G. Simonds; Mr. Henry S. Beckford, of Andover, to Miss Mary Ann Perry, of S.

In Newburyport, Mr. Thomas G. Dodge to Miss Nancy W. Moulton.

In Walpole, on the 11th inst. by Rev. Mr. Storer, Mr. Marshal S. Wade, of Wrentham, to Miss Elizabeth Hunt.

In Somerville, N. Y. Rev. Daniel V. M'Lean, of Princeton, to Miss Evelina B. Lina.

## DEATHS.

In this city, Mr. John Jacobs, aged 53; Mr. Jas. Cook, 48; Mr. Edward W. Hawes, 47; Mr. Turrell Tuttle, jr. 42; Mrs. Margaret Winslow, 54, wife of Isaac Winslow, Esq; Mrs Ann Maria Colesworthy, wife of Mr. Wm. W. Colesworthy, 35; Mr. Horace Fox; Herman Brimmer, infant son of Francis J. and Mary B. Williams; on Tuesday, Andrew Oliver Spooner, aged 18, youngest son of Dr. William Spooner; Miss Caroline Cutter, daughter of Ammi Cutter Esq. of this city.

In Quincy, Mr. Seth Bracket, aged 26.

In Hingham, Mrs. Else Hobart. aged 69.

In Canton, Susan, daughter of Mr. Friend Crane, aged 12.

In Easton, on the 7th inst. Capt Bartholomew Drake, aged 42.

In Plymouth, Mrs. Elizabeth Bartlett, aged 50; Mr. Cornelius Cobb, 82.

In Charlemont, Mrs. Elizabeth Hawks, relict of Mr. Jared H.

In Westborough, Col. Joel Fay. aged 60.

In Belfast, Mr. Joseph P. Ladd, aged 48; Mrs. Caroline, wife of Mr. E. T. Morrill, and daughter of Rev. Wm. Frothingham, 23.

In Concord, N. H. George Hough, Esq. in the 73d year of his age. He was for many years a respectable printer in that town, and frequently held public offices. His wife has been dead several years, and his only child is a resident in a foreign land; the Rev. George H. Hough, late Baptist Missionary to Burmah.

In Pittsburgh, Pa. Mrs. Martha Law, relict of the late Rev. M. Law, in the 51st year of her age.

Rear Admiral Sir Charles Bisbaine, Governor of the Island of St. Vincent, died Nov. 16th; also the Hon. John Henry Hopson, Chief Justice of that Island.

The whole number of deaths in the city of New York, in 1829, was 5094, of whom 1333 were men, 1011 women, 1584 boys, and 1166 girls. Total males, 2917; females, 2177. Excess of males, 745. The number of deaths in New York, in 1826, was 4973; in 1827, 5181; in 1828, 5181; in 1829, 5094.

The total number of deaths in the city of London, during the year 1829, was 28,524; of whom 8950 were under 5 years of age. There were christened in London, last year, males 13,674, females 13,354.


JUVENILE BOOKS,

PRINTED and Published by James Loring, No. 132 Washington Street.

Dr. Malan's European Children, or Instructive Sketches; Mrs. Wade's Burman Slave Girl, together with useful articles about Burmah.—With a cut representing a female scholar returning from the Zayat; Sabbath School Teacher's Visits by a teacher; Motherless Ellen, by same author; Sabbath School Scenes by author of Teachers' Visits; Thornton's Counsels and Cautions for Youth; Mayhew's Lives of Indian Children: do, Lives of Indian Chiefs; Orphan Lucy, or Power of Piety; Pious Mother's Love Illustrated; African Valley, together with Mrs. Judson's Narrative, &c; Mother's Garland, by Mrs. Phelan; Pollok's Ralph Gemmel: Sherwood's Youth's Casket; do Pink Tippet; do English Mary; do Choice Gems; do Pilgrim of India; do Hindoo Traveller; Taylor's Hints to Females; do Familiar Letters; do Reciprocal Duties of Parents and Children; do Young Men's Model; do Maternal Solicitude; do Elizabeth Palmer; Narrativer of Christian Hindoos; Young Jewess; Guilty Tongue, or Power of Instruction; Watts on the Mind, with Questions; Self Knowledge, with Questions; Beautiful Vine; Village School; Adventures of a French Cabin Boy; Blair's Catechism of Common Things; A Visit to My Birth Place, by the author of Annot & her pupil; Rainsford Villa; Gulliver's Travels; The Sisters of the Cavern. Feb. 20.

WILLARD'S RHETORIC.

JUST Published, by L. C. Bowles, and for sale at the Bookstores, 'Rhetoric, or the Principles of *Elocution and Rhetorical Composition.*' By Samuel Willard, D. D. A. A. S. Author of 'The Improved Reader,' 'General Class Book,' &c.

Teachers of Academies and Schools, can receive a copy of the Book, for examination, by application to the Publisher. Feb. 20.


DISTRICT OF MASSACHUSETTS, *to wit.*
*District Clerk's Office.*

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, Samuel G. Goodrich of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Outlines of *Ancient History*, on a new plan. Embracing Biographical Notices of illustrious persons, and general views of the Geography, Population, Politics, Religion, Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Ancient Nations. By the Rev. Royal Robbins.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
*Clerk of the District of Massachusetts.*


SABBATH RECREATIONS,

OR Select Poetry of a Religious Kind, chiefly taken from the works of Modern Poets; with original pieces never before published, by Miss Emily Taylor first American Edition, in which many pieces have been withdrawn from the English copy and others substituted by Rev. John Pierpont, price 50 cts.

Also a great variety of Juvenile Books suitable for Libraries and Sunday Schools which will be sold at 50 per cent discount from the retail price by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.

RARE AND VALUABLE BOOKS.

GRAY & BOWEN, 125 Washington-street, corner of School-street, *up stairs*, have for sale the following rare and valuable theological books. They belong to a private library, are in good condition, and will be sold at low prices.

Fratres Poloni, 10 vols. in 6 folio.
Millii Novum Testamentum fol. Oxonii 1707. This has the celebrated Prolegomena, filling 170 pages.
Novum Testamentum Græcum R. Stephani folio. Paris 1550. "This edition is a chef d'œuvre of splendid typography. It is the scarcest of all Stephen's editions."
Foster's Discourses (James) on Natural Religion and Social Virtue, 2 vols. 4to London 1749.
Abp Secker's Works, 6 vols. 8vo. London 1811.
Doddridge's Works, 5 vols. 8vo. London 1804.
Ben Mordecai's Apology, 2 vols. 8vo. London 1784.
Clarke's (Dr. Samuel) Sermons 10 vols. 12mo. London 1731.
Also some other valuable books. Feb. 13.

SHERBURNE ACADEMY.

THE Spring Term of this Academy will commence on the second Wednesday in March, under the superintendence of Mr. Nathan Ball, whose literary reputation as an able and experienced instructer, has ensured to him the esteem and approbation of all those who have intrusted to his care the management of their Youth. Fully confident in this Gentleman's ability to instruct, we unhesitatingly recommend him to the favorable notice of the public, with the full belief that its expectations will not be disappointed. In addition to the usual course of instruction, occasional Lectures will be given on some of the more intricate branches of English Studies, and no pains will be spared to merit the general approbation of patrons. Sherburne is pleasantly situated about eighteen miles from Boston, from which a Stage runs daily through the town to Mendon. Board and other accommodations may be had on reasonable terms.

*Tuition.*---Languages, $5; English Studies, $4.
Amos Clark.
Calvin Sanger.
Oliver Everett.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For February, 1830.

CONTENTS.

Religious instruction and the Bible; Socrates; the nourishment of animals; A Sunday School exercise; Letter to a little Boy from his Aunt; Come unto me all ye that labor and are heavy laden and I will give you rest; A letter written by Mr. Jefferson to a young friend a little while before his death. Feb. 20.

AMERICAN MONTHLY MAGAZINE.

THIS work is published by Pierce & Williams, No. 20 Cornhill, Boston. Price $5 a year; each number to contain 72 puges.

The Contents of the January number are;—The Ghost Seer; The Evening Star; Dr. Channing; Night; The Scrap Book; Article on the North American Review on the Removal of the Indians; Letters of William Penn; Editor's Table, consisting of remarks on the past year; and notices of various new publications. Jan.

ATHENEUM—THIRD SERIES.

JUST published by John Cotton, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines,*'--No. 10—Vol. III. for February 15, 1830. Feb. 20.


DISTRICT OF MASSACHUSETTS, *to wit.*
*District Clerk's Office.*

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, Samuel G. Goodrich of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'The *World Displayed*, in its History and Geography; embracing a History of the World, from the Creation to the present day, with general views of the Politics, Religion, Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Ancient as well as Modern, Nations. By the Rev. Royal Robbins. To which is added an outline of Modern Geography.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
*Clerk of the District of Massachusetts.*


A. U. A. TRACT,—No. 32. *(First Series.)*

"THE Theology of the Cambridge Divinity School By F. W. P. Greenwood," just published.
Gray & Bowen,
No. 135 Washington Street. Feb. 6.

MOURNING CUSTOMS.

A Pamphlet consisting of Remarks, 'On the Duties of Consolation, and the Rites and Customs appropriate to Mourning. By Rev. Orville Dewey,' may be obtained at the Christian Register Office, 25 School Street, Boston.

Also, of J. R. Buffum, Salem, and Clarendon Harris Worcester. Feb. 13.


DISTRICT OF MASSACHUSETTS, *to wit.*
*District Clerk's Office.*

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, Samuel G. Goodrich of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Outlines of *Modern History*, on a new plan. Embracing Biographical Notices of illustrious persons, and general views of the Geography, Population, Politics, Religion. Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Modern Nations. By the Rev. Royal Robbins.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
*Clerk of the District of Massachusetts.*


PALFREY'S SCRIPTURE QUESTIONS.

GRAY & BOWEN, (corner of Washington and School Stteets) have for sale a large supply of this work. It is composed of 'A Series of Questions, comprising the History of the Four Gospels and the Acts of the Apostles; with references to the Scriptures instead of Answers.' It was prepared particularly for the use of *Sunday Schools* and Teachers, and other persons engaged in these institutions will find it a valuable assistant. Price 25 cts. per single copy, or $14 per hundred.

They have also received a supply of 'Bible Doctrine,' by William Kinkade, one of the Elders of the Christians.

A large assortment of Unitarian Pamphlets and Tracts may also be had at the above place. Very liberal discounts made to those who buy to distribute or sell again. Jan. 23.

UNITARIAN ADVOCATE.

THIS day published, by Leonard C. Bowles, corner of Washington and School Streets, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 2. (New Series.) For February, 1830.

CONTENTS.

Christian unity; A cottage scene; Worcester on the atonement; The conditions of our acceptance with God; Explanation of Isaiah ix. 6; Reciprocal duties of minister and people.—Public instruction; A Sister's Gift; Doddridge's correspondence; Theological School at Cambridge. Feb. 13.

AMERICAN UNITARIAN ASSOCIATION.

THE General Agents would respectfully give notice that they have appointed Mr. George Tilden, as agent for the sale and delivery of Tracts in *Keene*, N. H. Feb. 1.

## ORIGINAL POETRY.

The following lines, from an unknown correspondent have been some time on hand. We insert them, though somewhat inferior to previous effusions of the same writer. In filling our poetical department it is our aim to select pieces which have a prominent moral bearing and purpose. The article before us does not in this respect meet our views. The subject furnishes an excellent opportunity for contrasting the hopeless aspect of the future, as viewed by a heathen, with the bright and cheering prospects which Christian faith presents; as it does also for profitable reflections on the evils resulting from pride and ambition, and the various ungoverned passions of men. We hope that Manfred will avail himself of these suggestions, and, by following up the subject, give to the article as a whole, that point and finish, which in its present state it seems to need.

We will only add,—let the thoughts of this writer be more condensed. His style will thus probably gain that in vigor, which will well atone for all which in this case it may possibly lose in smoothness and beauty.

—

[For the Christian Register.]

### XERXES.

'A throne was erected for him upon an eminence, and in that situation beholding all the earth covered with his troops, and all the sea crowded with his vessels, he felt a secret joy diffuse itself through his frame, from a consciousness of his own superior power.—But a sudden sadness took the place of his pleasure, and he shed tears, when he gave himself to the reflection, that not one of so many *thousands would be alive a hundred years after*.' *Goldsmith's Greece.*

The proud king sat upon the mountain's side,
His bosom fill'd with tyranny and pride;—
Swift on the breeze is borne the minstrel's strain;
There lay his glitt'ring camp, his courtly train,
There stood his palace.—There his castle proud,
Rear'd its bold towers, and pierc'd the fleecy cloud.—
His kingly grace, his bold and martial air,
The daring of his dauntless mind declare.
He thought upon his throne, his wealth, his slaves;
The level'd mountain, and the fetter'd waves.
He thought of battles' strife, and trumpets' clang,
When to the minstrel's notes the sabre rang;
When he had gone in martial war's array,
While burning towns, and ruin mark'd his way;—
He sat—and look'd upon the glitt'ring show,
Those thickly peopled, those wide plains below:—
He sat;—before him bow'd the brave and great,
In all the gorgeous pageantry of state;—
He sat;—the haughty monarch of a world;
O'er all the earth his banners were unfurled.—
The sun's mild beams a brilliant splendor shed,
On the rough cliffs, and o'er the mountain's head,
Its woody top with radiant sunlight stream'd,
The rocky sides with ruder beauty beam'd;
The sunbeams danc'd upon the heaving sea,
Which slept in calm and deep tranquillity;
The lofty mountain's rocky summits rise,
And on their rugged shoulders prop the skies;
O'er hill and dale where e'er the sun descends,
The pomp of ancient chivalry extends:—
There lay before him far as sight could lie,
Where the green ocean meets the stooping sky;
His thousand ships riding in naval pride,
Borne on the shoulders of the heaving tide;—
Uncounted numbers, an impending host,
In thick array extend along the coast;—
The martial ranks crowd round from side to side,
The monarch's safeguard, and the warrior's pride.
He sat, and mus'd—upon his dark brown cheek,
The big tear stood,—'twas more than words could speak—
He wept to think, how soon that glitt'ring crowd,
Would lay them down to rest, within their shroud;
He wept, to think—that wealth nor fame could save,
That warlike train from sleeping in the grave—
He wept; to think that all who trod that shore,
In a few years would walk this earth no more;—
He felt the thrilling life blood of his soul,
Swell with a sympathy that scorn'd control.

MANFRED.

## MISCELLANEOUS SELECTIONS.

### LYCEUMS.

We gave in our last paper, a brief account of a late meeting at Topsfield, Essex county, to take into consideration the expediency of forming a County Lyceum. The following prefatory remarks, in a circular since issued, will show the leading purpose of the proposed associations.

It is obvious to all reflecting and observing persons, that the institutions at present existing in our community, are altogether insufficient to elicit and encourage and bring into full development the talent of the country.—Notwithstanding the stimulating influences of our free institutions, the munificent appropriations that have been made in every generation for purposes of education, and the pious efforts of our ancestors to promote knowledge and wisdom among their decendants, every one who looks over the surface of our towns, must be convinced that there are many minds among us, endowed by nature with brilliant faculties, and framed by their Creator for great usefulness and honor, which pass through their earthly existence enveloped in the darkness of ignorance, and untouched by any springs of improvement; without shedding light upon truth, without giving an impulse to knowledge, and without offering a motive to virtue.

It is the opinion of the Committee that this lamentable waste of intellectual resources, of the treasures of mind, may to a great extent be prevented. They think that much might be done towards this end by the establishment of LYCEUMS in the several towns. By Lyceums, they mean voluntary associations for the diffusion of information, for the promotion of mutual improvement in useful learning, and for the purpose of awakening and keeping alive, throughout the community a zeal for knowledge, and a love of truth, in all its departments, moral, intellectual, and physical. Such institutions, organized with a just and careful reference to the condition and circumstances of the places in which they propose to conduct their operations, cannot fail, if supported with zeal and guided by discretion, to work out invaluable results. They will call forth latent talent, encourage a spirit of study and inquiry, and give a predominant relish for a purer and nobler kind of entertainment and recreation than our people are at present accustomed to seek. It would not be long before it would be discovered that there is no amusement so worthy of our patronage, or, in itself, so conducive to our happiness, as that in which the curiosity of the intellect is awakened and gratified, and the mind exercised in the rational, invigorating and delightful employment of drinking in new and refreshing draughts of knowledge.

The advantages and practicability of the proposed Lyceums, are well set forth in the following remarks; which, to relieve the dread that most readers have of long articles, we have divided according to the different topics, and prefixed such heads as we deemed appropriate.

*Facilities for Acquiring and Imparting Knowledge.*

In our most populous towns there are many gentlemen whose professional pursuits and extensive attainments would enable them to diffuse among their fellow-citizens, in the form of popular lectures, information of the most valuable kind. The exercises at Lyceums would afford opportunity to industrious, ingenious, and intelligent individuals to spread far and wide throughout the community, knowledge which, by being buried in public libraries and in ponderous volumes, is at present accessible to a few only. There is no class in society that would not be benefited by the operation of these institutions.

The decline of commerce, and the stagnation of mercantile business, have thrown out of employment a large number of the inhabitants of our seaboard towns, who, if they could be engaged in the acquisition and communication of knowledge, would be provided, at the same time, with a resource most agreeable to their own feelings, and with the means of being useful to others. If their leisure hours were thus occupied, they would be laying up stores of information which would be highly beneficial to them in whatever pursuits they might afterwards be engaged.

*Importance of Scientific Knowledge.*

The importance of scientific knowledge to persons engaged in the several mechanical and manufacturing trades, must be apparent to all. In the operations of their business, in the use of their materials, in the construction and action of their machinery, the principles of natural philosophy are to a greater or less extent continually unfolded and applied. If the liberal provisions for education in this country have produced any one effect more striking than the rest, it is the prevalence of a superior degree of mechanical genius and skill among our people. What a vast improvement in the condition of the arts might take place in the course of a single generation, were there permanent institutions in each town and village of the country, applying a constant stimulus to invention, and affording a steady encouragement to ingenuity!

*New Incentives Wanted.*

Every person who has had an opportunity to become acquainted with the intellectual condition and wants of our agricultural population, must be well aware of the urgent need of the application of some additional incentives to call forth their faculties, and secure permanent and substantial good results from the operation of our common systems of education. Several of the Committee can testify from personal observation, as all can testify who have ever been employed as instructers of youth in our country towns, that there is no deficiency of native talent among their inhabitants. The Father of Spirits, He whose inspiration imparteth understanding, has not been sparing in bestowing the gifts of intellect and genius upon those, who, by 'subduing' the earth, are fulfilling his first commission to man. It is distressing, however, to reflect that a great portion of these precious gifts are wasted and lost to the world.

*Native Desire of Knowledge.*

The young man of ability seizes with eagerness and improves with diligence the brief opportunity to get knowledge that is offered in the common school of the district in which he resides. During the few weeks of its continuance, he becomes delighted with the investigation and attainment of truth, and exhibits a mind marked with the highest power, and full of the richest promise.

*How this Desire is Checked.*

Very soon, however, he reaches that age when the village school is opened to him no more. He sinks back into a condition in which there is no excitement for his intellectual tastes and faculties, and, cut off from all inducement to the acquisition of knowledge, he gradually forgets what little he may have learned.

*Lyceums will Awaken, Gratify and Enlarge it.*

How different would it be, were there an association, such as we are directed to recommend, in the place of his residence! On leaving the school, he would enter the Lyceum. Under the stimulating influences of such an institution, his leisure hours would be devoted to intellectual culture, and in process of time he would become himself a teacher and lecturer. In this manner would a uniform and uninterrupted influence in favor of knowledge and truth be brought to bear on every mind curious of information and capable of improvement.

*Effects of Lyceums on Common Schools.*

The Committee would suggest the very important effects which such an institution would produce in our common schools. By imparting to the community at large an interest in the subject of knowledge, it would breathe new life into the whole system of education. While it would operate with a powerful influence upon the more advanced and ambitious scholars, it would give increased effect to all the efforts of the instructers.—But, above, all, it would create a constant supply of what is at present in great demand, competent teachers; it would produce a race of well qualified school-masters;—it would rear them up in every village throughout the country.

*Importance of Scientific Knowledge to Agriculturists.*

There is no class of men, who stand in greater need of instruction in science, or who could make a more effectual use of it, than the cultivators of the soil. In the fields, which they are called to till, they would find occasion for all the information that can be obtained from agricultural chemistry; in their gardens and orchards they could make a most pleasing and profitable application of the knowledge of botany. An acquaintance with the principles of mechanics would facilitate the use, and quicken invention in the improvement, of their implements of labor. Indeed from all the departments of natural science they could derive agreeable and useful information. It is impossible to conceive, much more to describe, the benefits which would result to the whole country, by the advancement that would be made in practical husbandry, in consequence of the wide and general diffusion among our agricultural population of the principles of useful science.

*Developement of Internal Resources.*

The attention of our intelligent, enterprising, and patriotic citizens is at present prevailingly directed to the development of the internal resources of the nation, by the means of surveys, canals, railroads, and other improvements. The riches and strength of a free and civilized commonwealth consist chiefly in the well informed and well cultivated minds of its citizens. The treasures that lie beneath the soil cannot be drawn forth and used to the best effect, neither can they be discovered, unless its surface is occupied by an enlightened and ingenious population. The *internal improvement* which philanthropists and patriots should strive most earnestly to promote, is the universal diffusion of the blessings of knowledge and science. Wherever there is an intelligent and well instructed community, there will be a certain and constant accumulation of internal resources. Give to the people of a country a zeal for science and truth, and there you may be sure will canals be dug and railroads be erected, and every convenience and accommodation be discovered and enjoyed; provide for the continuance of that zeal, and you will secure the indefinite advancement of society in all the useful and worthy arts, in every thing that can contribute to its power, its comfort, or its glory.

*Town Lyceums.*

In concluding their remarks respecting the importance of these institutions, the Committee beg leave to express the hope that they may soon be formed in all the towns of the country of Essex. Let none be disheartened under the idea that they have not a sufficient number of professional and educated men to form a Lyceum. It cannot be doubted for a moment that there are many intelligent individuals, many who can appreciate the value of knowledge, in every town throughout the country. Let such individuals, however limited their present resources, however modest their pretensions, however small their number, associate themselves for the purpose of diffusing knowledge and of mutual instruction: let them allure as many as they can to cooperate with them; let them pursue their objects zealously and patiently, and, however unpromising the prospect may be at first, let them not despair. They will undoubtedly succeed in establishing an institution that will be a source of delightful entertainment and great improvement to themselves, which will spread light and knowledge around them, and operate with a sure and permanent influence in elevating the social, intellectual and moral character of the community in which they dwell.

*Advantages of a County Lyceum.*

As a confederation of the local associations it would afford the means of their becoming acquainted with each other's modes of procedure and principles of action; it would open channels through which useful suggestions and important information respecting Lyceums could be distributed over the county; it would render the results of the experience of each Town Lyceum, the common property of them all; it would provide for an intercommunication of lectures, and for an interchange and transfer, in various other ways, of civilities and benefits; it would tend to encourage and invigorate, to sustain and animate, all the small communities of which it might be composed; it would create an increased zeal and energy in the several Lyceums, by bringing them into the very presence, as it were, of all similar institutions throughout the country; it would diffuse every where a public sentiment in favor of education, and draw the friends of science and knowledge into a nearer, a more lively, a more exciting connexion with each other.

### ADVICE OF A FATHER TO HIS ONLY DAUGHTER.

*Written immediately after her Marriage.*

The following Letter is said to be from the pen of one of the best and greatest men Virginia ever produced:

*My Dear Daughter:*—You have just entered into that state which is replete with happiness or misery. The issue depends upon that prudent, amiable, uniform conduct, which wisdom and virtue so strongly recommend, on the one hand, or on that imprudence which a want of reflection or passion may prompt on the other.

You are allied to a man of honor, of talents, and an open, generous disposition.—You have, therefore, in your power, all the essential ingredients of domestic happiness; it cannot be marred, if you now reflect upon that system of conduct which you ought invariably to pursue—if you now see clearly, the path from which you will resolve never to deviate. Our conduct is often the result of whim or caprice, often such as will give us many a pang, unless we see, beforehand, what is always the most praiseworthy, and the most essential to happiness.

The first maxim which you should impress deeply upon your mind, is, never to attempt to control your husband by opposition, by displeasure, or any other mark of anger. A man of sense, of pruduce, of warm feelings, cannot, and will not, bear an angry look or expression. The current of his affections is suddenly stopped; his attachment is weakened; he begins to feel a mortification the most pungent; he is belittled even in his own eyes; and be assured, the wife who once excites those sentiments in the breast of a husband, will never regain the high ground which she might and ought to have retained. When he marries her, if he be a good man, he expects from her smiles, not frowns; he expects to find in her one who is not to control him—not to take from him the freedom of acting as his own judgment shall direct, but one who will place such confidence in him, as to believe that his prudence is his best guide. Little things, what in reality are mere trifles, often produce bickerings, and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure, with a smile of affection. Be assured that one difference outweighs them all a thousand, or ten thousand times. A difference with your husband ought to be considered as the greastest calamity—as one that is to be most studiously guarded against; it is a dæmon which must never be permitted to enter a habitation where all should be peace, unimpaired confidence, and heartfelt affection—Besides, what can a woman gain by her opposition or her differences? Nothing. But she loses every thing; she loses her husband's respect for her virtues, she loses his love, and with that, all prospect of future happiness. She creates her own misery, and then utters idle and silly complaints, but utters them in vain. The love of a husband can be retained only by the high opinion which he entertains of his wife's goodness of heart, of her amiable disposition, of the sweetness of her devotion to him. Let nothing upon any occasion ever lessen that opinion. On the contrary, it should augment every day: he should have much more reason to admire her for those excellent qualities, which will cast a lustre over a virtuous woman, when her personal attractions are no more.

Has your husband staid out longer than you expected? When he returns receive him as the partner of your heart. Has he disappointed you in something you expected, whether of ornament, or furniture, or of any conveniency? Never evince discontent: receive his apology with cheerfulness. Does he, when you are housekeeper, invite company without informing you of it, or bring home with him a friend? Whatever may be your repast, however scanty it may be, however impossible it may be to add to it, receive them with a pleasing contenance, adorn your table with cheerfulness, give to your husband and to your company a hearty welcome; it will more than compensate for every other deficiency; it will evince love for your husband, good sense in yourself, and that politeness of manners, which acts as the most powerful charm! It will give to the plainest fare a zest superior to all that luxury can boast. Never be discontented on any occasion of this nature.

In the next place, as your husband's success in his profession will depend upon his popularity, and as the manners of a wife have no little influence in extending or lessening the respect and esteem of others for her husband, you should take care to be affable and polite to the poorest as well as to the richest. A reserved haughtiness is a sure indication of a weak mind and an unfeeling heart.

With respect to your servants, teach them to respect and love you, while you expect from them a reasonable discharge of their respective duties. Never tease yourself, or them, by scolding; it has no other effect than to render them discontented and impertinent.—Admonish them with a calm firmness.

Cultivate your mind by the perusal of those books which instruct while they amuse. Do not devote much of your time to novels; there are a few which may be useful and improving, and in giving a higher tone to our moral sensibility; but they tend to vitiate the taste, and to produce a disrelish for substantial intellectual food. Most plays are of the same cast; they are not friendly to the delicacy which is one of the ornaments of the female charaater. History, Geography, Poetry, Moral Essays, Biography, Travels, Sermons, and other well written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion, has no security for her virtue; it is sacrificed to her passions, whose voice, not that of GOD, is her only governing principle. Besides, in those hours of calamity to which families must be exposed, where will she find support, if it be not in her just reflections upon that all ruling Providence which governs the Universe, whether animate or inanimate.

Mutual politeness between the most intimate friends, is essential to that harmony, which should never be once broken or interrupted. How important then is it between man and wife!—The more warm the attachment, the less will either party bear to be slighted, or treated with the smallest degree of rudeness or inattention. This politeness, then, if it be not in itself a virtue, is at least the means of giving to real goodness a new lustre; it is the means of preventing discontent, and even quarrels; it is as the oil of intercourse, it removes asperities, and gives to every thing a smooth, an even, and a pleasing movement.

I will only add, that matrimonial happiness does not depend upon wealth; no, it is not to be found in wealth; but in minds properly tempered and united to our respective situations. Competency is necessary; all beyond that point, is ideal. Do not suppose, however, that I would not advise your husband to augment his property by all honest and commendable means. I would wish to see him actively engaged in such a pursuit, because engagement, a sedulous employment in obtaining some laudable end, is essential to happiness In the attainment of a fortune by honorable means, and particularly by professional exertion, a man derives a particular satisfaction, in self-applause, as well as from the increasing estimation in which he is held by those around him.

In the management of your domestic concerns, let prudence and wise economy prevail. Let neatness, order, and judgment be seen in all your different departments. Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants, in particular, will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and never let them be unjustly treated.

### CLASSICAL JOURNAL.

Messrs. Putnam & Hunt propose to publish a monthly magazine, to be entitled 'The Classical Journal and Scholars' Review,' conducted by J. P. Lathrop. The following is the substance of the Prospectus.

The object of the publishers, in undertaking the proposed work, is to furnish the youth of our Schools and Seminaries, with a periodical to which they can refer for information of whatever is passing in the literary world, more particularly interesting to themselves.

It will be an important part of the plan of the work, to present a medium through which the best compositions in the different schools, may be submitted to the public. It will also contain familiar essays on the sciences; intelligence relating to schools generally; and critical notices of elementary and other works in the department of juvenile literature.

Without entering into a further detail, it is only necessary to state, that the editor has secured the aid of several of the most experienced teachers, and scientific men of our country.

—

TERMS.

I. The work will be published on the tenth day of every month, commencing with January, 1830

II. It will be handsomely printed on fine paper.

III. Each number will contain twenty four duodecimo pages—making a volume of about 300 pages, with title page and index.

IV. Price, One Dollar a year, to be paid in advance.


### ELIXIR PECTORALE!

*For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

*Ashby, Mass. Oct.* 20, 1828. N2eop6m.

—

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

### LIBERAL PREACHER—*for February.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1830, containing a Sermon by the Rev. JOHN BARTLETT of Marblehead, Mass.—On the '*Retribution of the Righteous and the Wicked*,'—from Isaiah iii. 10, 11: and another by Rev. RALPH SANGER, of Dover, Mass. on '*Christ's reproof of a bigotted and exclusive spirit*,'—from Luke ix. 49, 50.

Feb. 13.

### WHITMAN ON REGENERATION.

1000 copies of Rev. B. Whitman's Sermon on Regeneration, for sale at the low price of $3 per hundred by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.



### CHRISTIAN REGISTER.

THE Christian Register is published every Saturday morning, near the corner of Washington and School-streets—over the Washington Circulating Library.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

| | |
|---|---|
| *Augusta, Geo.* | Thomas S. Metcalf. |
| *Brooklyn, Conn.* | Rev. Samuel J. May. |
| *Bridgewater N. Mass.* | Perez Crocker. |
| *Concord,* " | Daniel Shattuck. |
| *Easton,* " | Daniel Reed. |
| *Eastport, Maine,* | Daniel Kilby. |
| *Hingham, Mass.* | David Andrews, jr. |
| *Kennebunk, Me.* | Mr. —— Osborn. |
| *Keene, N. H.* | John Prentiss. |
| *Portsmouth, N. H.* | John W. Foster. |
| *Plymouth Mass.* | William Brown. |
| *Rochester, N. Y.* | Clarendon Morse. |
| *Townsend, Mass.* | Aaron Keyes Esq. P. M. |
| *Trenton, N. Y.* | Rev. J. B. Pierce. |
| *Walpole Mass.* | Palmer Morey. |